

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for March.

KAREN.

EXTRACTS FROM A LETTER OF MR. VINTON, DAILED MAULMAIN, JULY 15, 1838.

Visits to out-stations—New Chummerah, Bootah, Newville, Balu Island, &c.

The first Sabbath in January, 1838, I baptized an aged female, belonging to a village just below Ko Chet'thing's. She and her son (baptized last rains,) have since gone to live with the Christians.

Soon after this, we made an excursion to Bootah. In this place and vicinity I spent about three, and Mrs. V. about six weeks. The church here numbers a little more than fifty, ten of whom have been baptized the past year. During my stay I baptized seven. Ko Taunah is in charge of the church, though now absent for a few months, assisting br. Abbott in Rangoon. There are a few good inquirers here, and quite a number who listen attentively to all you choose to say to them; while there are others who are bitter opposers. Mrs. V. established a school during our stay, and we have one now in progress there.

On leaving Bootah, I had designed to proceed immediately to Newville; but, on reaching Maulmain, I learned that the whole region, in the vicinity of Ko Chet'thing's village, had been thrown into the most fearful state of consternation, on account of the late appearance of robbers in the neighborhood. I started, therefore, with as little delay as possible, resolved to make that place on my way to Newville. On my arrival, I found that the Christians were the only individuals, in all the vicinity, who had not left their houses and fled into the jungle. Even those living back a number of miles in the interior, had forsaken their houses for fear of the robbers. The Christians, however, though in more danger than any of their neighbors, maintained their ground, except a few of the more timidous, who left their houses and slept in the jungle three nights. The head robber repeatedly expressed his determination to kill all the Christians, especially Ko Chet'thing, and made special effort to get some of the Karen upon the other side of the river, to conduct him to his house, as he wished to make sure of him to begin with. All this Ko Chet'thing was aware of, and but for an unusual share of both natural and Christian fortitude, he would have abandoned his little flock and fled into the jungle. He, however, maintained his post till the government came to his aid, and stationed a gunboat off his village. During my stay at this place, I baptized two, a man and his wife, relatives of Ko Chet'thing, who have recently come over from the Burmese side to enjoy liberty of conscience.

In regard to the state of things at Dong-yahn, Ko My-at-yaw, whom I left in charge, informs me that about all remain as when I left; the three or four who were rather hopeful, still seem to be inquiring; opposition is about the same. There has been another attempt to burn the house, but unsuccessful. I have very little expectation that it will stand till my return; but this is but a secondary cause of anxiety. Their seeming determination to go down to eternal death, causes me, at times, exquisite pain. O, when will they turn and live!

The native Christians have generally, from the first, appeared remarkably firm and steadfast, and although some cases have required discipline, yet not one has had the appearance of contemplated or wilful sin. One poor old man alone, twelve or fifteen miles off, was overcome, by the long solicitation of a numerous family, and under peculiar circumstances, so as to eat in a feast made to appease evil spirits; but he immediately came down here, confessed, and appeared truly humbled; said he did not forget God any moment, or cease to love him; but to be at peace with friends, he ate. I directed him to return and prove his sincerity by a future upright walk, and when we all returned, at the close of the rains, we would consult together on his case. There have been some other similar cases in regard to drinking, an evil which I fear more than all others.

On reaching Newville, I found the little school, which I had commenced in my first visit, still in progress, and two or three of the children had already begun to learn to read a little. Here I remained but one Sabbath, baptized a man and his wife, and then left for Putah, a region deriving its name from a river of the same name, and emptying into the Dahi-Gyeng from the east, about thirty-five miles above Maulmain. Upon this river are a number of interesting villages, containing a number of individuals apparently almost persuaded to be Christians. We made some efforts to put down an assistant for the rains, but the head man was from home, so that nothing could be done. Mrs. V. joined me at this place, when we proceeded on our way to Newville. Here we spent two Sabbaths. The church numbers a little more than sixty. Thirteen were baptized the year past. An interesting school now in progress. One death since the date of my last.

Leaving Newville, we visited Maukoo, and made arrangements for school for the rains. But the scarcity of thatch rendered it impossible to erect a zayat, and so the measure failed. The people appeared anxious for a school, and, with the blessing of God, we may hope to have one another year. From this we proceeded to Balu island, Mrs. V. remained but about ten days, and then left for Ko Chet'thing's village. I, however, spent nearly a month, and visited all the villages upon the island. The Karen population is not so numerous as stated in the last annual report of the Board. It, probably, but a little exceeds two thousand. There are, probably, not more than ten thousand inhabitants upon the whole island.

During my stay, Ko Chet'thing was with me about ten days, but I was obliged to send him back much sooner than I should have done, in consequence of the expressed wish of the government, that he should remain permanently at his village, till the question with regard to the robbers should be finally adjusted. Indeed, his time, and that of a number of other valuable assistants, has been almost entirely lost to the mission for the season, by their being obliged to guard their village, night and day, against the depredations of robbers.

The state of things on the island is quite encouraging. The people appeared more friendly, and more disposed to listen to the truth, than I had ever known them before. A few, I can but regard as hopeful inquirers. Among the most hopeful are the father and some of the near relatives of the young man baptized from there.—

[See Journal, p. 252, last vol.] After returning to Ko Chet'thing's village, we were able to remain but two weeks, during which I made a short excursion up the river, and succeeded in establishing a school. Just before leaving for this place, I had the pleasure of baptizing two individuals more, one a sister of Ko Chet'thing. He has but one remaining sister who is not yet baptized; and she is anxious to come and live at his village, and become a Christian.

Karen school at Maulmain—Additions to the church.

April 25th, we were obliged again to retire from our beloved jungle; but we brought with us a precious charge. About twenty children accompanied us; and this number has continued to increase, till we have now nearly a hundred.

Under date of Aug. 3, Mr. V. adds,—

Our school has now been in progress a little more than three months. I have the care of the young men, and Mrs. V. of the young women and new beginners. My class of young men numbers about twenty. They study the scriptures in the forenoon, and arithmetic in the afternoon. The afternoon class is increased to about thirty. All appear interested in their studies, and are making excellent proficiency. We have had three deaths since we commenced our school; only one, however, was a member of the school. One was a man baptized by Ko Thah-a, in Rangoon. He removed here about three years ago, and learned to read. He has been declining for more than a year, and came down from the jungle, as he said, that he might be with the teacher, when he died. The second was an infant, whose parents are here learning to read. They have since applied for baptism. Last Sabbath they were received, and will be baptized the next. The one who was a member of the school, was an interesting little girl. Her mother is a widow, and has now buried eight children. She was baptized, with two of her daughters, last season.—The little girl was anxious to learn to read, as she said, that she might understand the law of God, and herself become a Christian. She was constant in her devotions, and a lovely specimen of amiableness of disposition. Her death has made a very deep impression upon the minds of the other children, and we have tried to improve the providence to awaken them all to attend to the great concerns of their souls. Six have been baptized, and seventeen more applied last Sabbath. Five only were received; but we shall have another examination next Sabbath, when five or six more will probably be added to the number.

EXTRACT FROM A LETTER OF MISS MACOMBER,
DATED MAULMAIN, JULY 30, 1838.

I still find much comfort and encouragement in trying to lead Karen in the path of knowledge and salvation. At the same time, I have constant cause to mourn over their defects and errors, which require not a little watchfulness and anxiety; but even in this I find a pleasure, having the assurance that I am not alone.

In regard to the state of things at Dong-yahn, Ko My-at-yaw, whom I left in charge, informs me that about all remain as when I left; the three or four who were rather hopeful, still seem to be inquiring; opposition is about the same.—There has been another attempt to burn the house, but unsuccessful. I have very little expectation that it will stand till my return; but this is but a secondary cause of anxiety. Their seeming determination to go down to eternal death, causes me, at times, exquisite pain. O, when will they turn and live!

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I am happy that, in addition to what I was able to do last year in school, I can now add an exercise in arithmetic, and also in geography. The number of Karen now with me, is about twenty, and I am looking for a few others to-day. I employ a Burmese teacher part of each day, as a number wish to learn Burmese.

SIAM.

EXTRACTS FROM A LETTER OF MR. JONES.
General View of the Mission—Departure for Singapore.

Bangkok, April 23, 1838. The type (i. e. that portion which was deficient,) has not yet been received. Two vessels are expected from Singapore very soon, and it is reported that some missionaries will come in one of them. Should they arrive without bringing the type, I shall feel bound to return in one of them, and expedite movements as fast as possible.

My time, since this year commenced, has been principally employed in translations and revision. I have re-revised Matthew, revised or rather re-written the "Summary of the Christian Religion," and Mark is about half done. I have not been out often, though I made one excursion up the river, to Bang-ta-nui, Bang-luang, &c., to distribute Peguan books, and converse with the people. The books were received with great eagerness, and the people were very friendly. Many have since come from those villages, to receive books at our house, and converse about them. I have also been down to Pak-lat, for the same purpose, and with similar effects.

At the house, we have had many visitors, who have engrossed a good deal of time, and some of them have shown a deep interest in the statements we make, and the views we present. They have encouraged but not satisfied us. After five or six visits, they disappear, "and strait are seen no more." Amid all our discouragements, Chinese worship is still continued on Sabbath mornings. We have never had less than twelve attendants; yesterday there were fifteen. Pe It Pe Chun, and Chek Hoh continue steadfast, and constant in their attendance. Two others give us much reason to hope that they have some true faith in Christ. But, alas! there is no one to guide them onward.

Our Siamese worship fluctuates. Yesterday we had only twenty-three attendants—we have sometimes forty or fifty. Our houses are small and hot, and not well suited for a worshipping congregation. A small bamboo school-house was used for a season, but was found too small, and too hot, and was becoming dilapidated. We have, therefore, thought best to erect a building, to be used as a chapel, which I hope will be finished in ten days more. It is firmly built of teak, 38 feet by 24, with end verandas. From one end of it will be taken two rooms, one for a dispensary, and the other for a study, or a room which may be occasionally occupied by any newly arrived, till they can be better accommodated. Should the congregation increase, so as to require the whole building, the partitions can be easily removed.—The whole expense will be from \$250 to \$300.

May 11. On the 24th of April, the two vessels above referred to, reached Bangkok, bringing your letter of Sept. 28, &c., but no type. But a letter was received from Mr. Dyer, stating that my letter, written in Nov., did not reach him till near the close of February, and he would immediately commence upon the defective letters; but as they were more or less defective on account of my absence and the want of my superintendence, the reasons for visiting him immediately did not seem to be at all diminished. Add to this, that the death of my dear wife rendered it indispensable, however painful, that my children should be removed from Siam as soon as possible; indispensable for their good and my efficiency. I learned by those vessels, that the Rev. Mr. Johnson, his wife and child, who had recently left Bangkok in ill health, were still at Singapore, but designed soon to return to America, and I cherished the fond hope that I might send my children thither under their care.*

On the 28th of April, therefore, I embarked on board this Siamese brig, with my two children, expecting a rather long passage, as we go against the monsoon. What my prospects may be on my arrival at Singapore, and what my plans, I shall then endeavor to inform you.

* They arrived at Philadelphia, Dec. 7.

POMPEII.

Pompeii is not a ruin, that is, not a monument of crumbling and mouldering decay; it is only a forsaken city. That the inhabitants had time to fly, and bear with them the greater part of their possessions, is sufficiently evident; but a few perished, and they are brought to our notice in a manner that renders their fate more impressive and affecting.

Here, in this villa, (his skeleton hands grasping coins, and jewels, and his coffer-key,) was found the perished master, stricken in his flight, and a slave behind him with silver and bronze vases: then fled the shrieking family below, to a subterranean passage, and there they perished, slowly perhaps, seventeen of them, mistress, and handmaids, and faithful servants.

Here is a sadder thing—in a little circular-roofed seat by the way-side, a kind of traveller's resting place, or a spot to which friends would walk, and sit chatting in the shade, here was found the skeleton of a woman, and an infant skeleton in her arms, (safely may the antiquarian write, a mother,) and two other children lay by her side; precious ornaments were found on all. Perhaps she waited for the lord she loved, or for her poor hand-maid, or perhaps the car was to return and take her.

Here again, near portico, was found some miser, flying with his heavy, strong wrapped hoard—the guide tells you it was a priest of Iris; and here, in her temple, was found other skeletons of men, who staid to guard or worship her revered image: and, lastly, in a prison or guard house, were found skeletons fastened and secured in stocks!

However, any attempt to describe Pompeii, comes not within the compass of my plan or ability. Here we follow the antiquarian with a silent and thankful attention. We are taken by him, into the forum of ancient Romans, their temples, schools, theatres—led along their streets, introduced into their houses, and shown the distribution and use of their apartments, the laying out of their gardens; we see their baths, their places of feasting, and that of repose.

You stand before their shops, and put your hand on the little counters of marble, on whereof has the stain of a goblet's bottom: and where you lean, hundreds of men have leaned, in their times, to take a drink, perhaps of vinegar and water, a draught common among them, and most grateful to the thirsty. You walk along the raised footway, and mark, in the carriage-road, the worn wheel track; you cross at the stepping stones, and think of the listed toga; you stop at

the open spots where streets meet and cross, and look for the damsels who came crowding with their urns to the convenient wells.

The bake house, the wine shop, and the cook's shops, exactly similar in plan to those I have seen in Mocha and Djidda, with stoves and large vessels for boiling and preparing food, are all to be found in this silent city. You pass among the columns of many temples, you enter the hall of judgment, and walk up between its Corinthian columns, and look with suspicion on the raised tribunal, and think about imperial decrees; you go into the theatres, and then on across a vine-yard, to the noble amphitheatre, and ascending to the top, gaze out, and forget every thing but the bright beauty of the scenery: till, turning to descend, you see where the civilized Roman sat smiling, while the Numidian lion tore the frame of his captive foe, perhaps the brave, the blue-eyed Dacian: or frowning upon his youngest son, who, at his first visit to the games, would look at times pale, and with an eye dimmed by a tear, but not degraded by allowing it to fall.

The sun declines; your coachman looks impatient; you get in, take off your hat to let the soft air come and calm you, and reclining back, with a full feeling of delighted satisfaction, are driven home.—Scenes and Impressions in Egypt and Italy.

THE FARMER,

On his little domain, is dependent only upon a benevolent Providence and his own industry for the substantial comforts of life. He sees the contests and wranglings of the world at a distance, and retires to his sleep with the consciousness that the worst efforts of human passion can hardly reach him. The man of traffic or the professions, looks forward to future wants in purse or reputation with an anxiety that the farmer has no occasion to feel: he looks to obtain some advantage which may injure his neighbor—he looks for gain, not from his own labor, but from the labor of others: and if he sometimes procures a greater fortune, so all the wealth he possesses is subject to much greater vicissitude. He is not equally respectable with the farmer, because his life, "the means whereby he lives," is more the subject of other men's doings, the sport of fickle fortune: while the farmer who is blessed by that Being who sends him rain and sunshine, can look upon the Heavens lighted up with his Master's magnificence, and the earth decked in the gorgeous vestments of its teeming products, and reflect that the abundance which is poured upon him is the sure evidence that his calling is approved of God.

What man lives longer, or better enjoys the "sere and yellow leaf" of time, than he who from early youth has grown up with the exercise of his limbs in the use of the hoe and the spade, the axe, the plough, and the flail? His joints are knit with vigor—he may glory in his agility and strength; and with the full, although not too free exercise of his physical powers, he stands late in life with the steadiness and stability of the stately oak against which the tempest rages in vain.

The dignity of the agricultural occupation is second to none other; and we claim for the independent and intelligent farmer of our country the right to fill any and every station and place in society and government for which they may be qualified. If all of them are not qualified for high debate in our assemblies, for unravelling and exposing casuistry and false reasoning, for "making the worse appear the better cause," the most of them may qualify themselves to be our best practical law makers, the soundest judges of right and wrong as between man and man, and the safest depositories of power, wherever power shall be delegated by the people. Above all, we claim for this occupation the best right to the title of kind and generous husbands, fathers, sons and brothers, and the appellation of "good men and true" in all the relations of life.—*Farmer's Monthly Visiter.*

ANIMAL EXCITEMENT AND HYPOCRISY.

Last week a friend from the country called on us to pay up his subscription, and after settlement, we inquired what was the state of religion in his neighborhood?

Well sir, said he, it's bad enough, the people seem mostly to be asleep.

Why sir, what's the matter, have you not a faithful preacher?

Yes, we like him right well, and he feeds his flock with wholesome food, but still there is a great dullness and deadness among us, I must confess. There are a few among us that hold a prayer meeting every week, but I'm afraid they're over righteous and hypocritical, and if it wasn't for our faithful minister, there would be nothing but animal excitement among them; but thank the Lord, he keeps them in order.

THE CHRISTIAN SECRETARY.

it was to David and to Paul, but they yielded not to despondency. How vividly did they feel the evil of their nature! yet one said, 'I will trust in the Lord at all times,' and the other breaks out in that noble strain which should sound encouragement to every Christian: 'this one thing I do, forgetting the things which are behind, I press forward.' They knew that though the conflict was painful, it would in the end be a victorious one. Christian, harassed by temptation, be you certain of it too! Against every foe, in sorrow, bereavement and sickness, you have a sure refuge, 'until these calamities be overpast.' While you keep near your Almighty protector you are safe; no enemy dare follow you into His presence chamber. Christian, why are you unhappy? 'How can I be otherwise,' says one, 'when I behold the declension of religion, coldness and formality reign in our meetings, the spirit of prayer seems quenched, and the world, with its alarms, and chilling influence, has paralyzed the hearts of my brethren.'

He who loves Christ, whose heart is bound up in the prosperity of his cause, must feel at such a time discouraged, and grieved in proportion to the warmth of his affection to the Saviour. It will give him sorrow of heart to see the love of any grow cold, or their fidelity waver, or to hear the taunts of the wicked, and know that they are deserved. But even in these circumstances, a Christian may not grieve as if all was lost, so as to weaken his efforts, neither should he cherish any thing approaching to impatience. He should guard against pride. Is not treachery in the heart, that he may indulge a latent pride in the very fact that he feels deeply the coldness of the church? He will be tempted to censurors, to accuse his brethren harshly, perhaps to misjudge them. He may be betrayed into bitterness, into anger, even against those whom he weeps over, perhaps into unkind language. The indulgence of such emotions will inevitably bring sorrow upon our hearts, for it will offend the Holy Spirit, who is eminently the Spirit of Peace, and who will avoid the bosom ruffled by anger or impatience, even if that impatience be felt in the cause of Christ. Alas, for such imperfect beings, whose very zeal for the Saviour they have lost, need of watching, lest it should run into wildness and unchristianlike tempers.

The Rev. Mr. Goodman was dismissed.

Mr. Fairspeech, a rich merchant, and a particular friend of mine, lately moved into your city. Soon after his settlement there, I had a conversation with him, the substance of which I will give you.

Self. Well, brother Fairspeech, which of the churches do you think of joining? I have been told there are several new churches—formed with special reference to the wants of the city—with reference particularly to the multitudes who neglect public worship. I hope you will join one of them, especially as they are feeble, and greatly need accessions of the right kind.

Mr. Fairspeech. Why, as to joining one of those churches, Friend Oldfellow, I have my doubts. It is one of their leading objects, I understand, to operate on the poor and ignorant. And such 'plain work,' you know, almost any body can do. Such plain men as Harlan Page can do it quite as well as I. But in the older congregations, especially those made up chiefly of the rich and fashionable, there is a great deal of 'fancy work' to be done, of which most men would be wholly incapable. An influence is to be exerted over the higher classes—an influence of a very peculiar kind. For this—between ourselves—I consider myself admirably fitted. I think I shall go into one of the older churches, and do 'fancy work.'

By the way, my friend Fairspeech told me that he knew a very accomplished and a very pious lady in one of the churches, who utterly refuses to become a Tract Visitor. There are plain people enough, she says, to do such 'plain work.'

Says another, "Industry and frugality are Christian duties." True, both: "Diligent in business; fervent in spirit, serving the Lord," is a divine precept. Also, "Gather up the fragments, that nothing be lost." Now, how can an idle or wasteful man be a Christian? Admit that he cannot; neither can he be, whose own dear self is the centre of his attraction and the circumference of his vision, the beginning and end of all his actions. When frugality continues to give for an acknowledged good object as little as possible, it becomes another name for covetousness. When the well-known maxims of a selfish, covetous world are used to ward off the attacks of charity, as Christians ought to use scripture to repel the temptations of the devil, look out for the love of money. Expect nothing from such a man, only when "shame will not allow him to refuse," and then look for his finger-prints on the little which he does give.

Says a third, who has already accumulated a large fortune, "I am anxious only to have enough for sickness and old age." How does such a one differ from the unconverted world? Our Divine Master pronounced it to be characteristic of the pagan and ungodly world, to care for the provision of their temporal wants as solicitously as if no heavenly Father cared for them. But he said to his disciples, "Seek ye first the kingdom of heaven and its righteousness, and all these things shall be added unto you." What say you now, brother—on what are you depending for future support? If the conduct of the heathen proves that they have no God, because they are anxious to know what they shall eat or drink in coming years, how does your conduct prove more? If you have a god, what is it? Most surely that in which you trust. Will not your heavenly Father live as long as you? Remember him who said, "Soul, thou hast much goods laid up for many years."

When we read this, we at once thought of apostolic times, and particularly of the day when "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadoccia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," all heard in their own tongues the wonderful works of God. Some things reminded us of that memorable day by resemblance, others by contrast. The meetings on both occasions were for a similar purpose, and were attended by people of a variety of nations and languages. On one occasion the preaching was impromptu, on the other it was written. On one occasion the power of the Holy Spirit brought the people together, on the other a 'special invitation.' One the preacher said, 'Repent and be baptized every one of you,' on the other, he delivered also his 'first sermon,' a 'written sermon, on the duties of parents to their baptized children, and the advantages of the rite to children.' On one, the people 'listened attentively,' on the other cried out, 'Men and brethren, what shall we do?' On one, the person and offices of Christ were set forth, on the other, 'duties' and

'advantages.' The result was, that on one occasion, 'they that gladly received his word were baptized; and the same day were added unto them about three thousand souls,' on the other, the preacher baptized (as he says) 'our two children and Mr. Ladd's infant.'

We are of opinion that it will take several more such reasons to make infant sprinkling go down among the Greeks. They may be induced to witness the ceremony by 'special invitation,' as we would a Roman Catholic parade, on a Saint's day. Why not preach to them the gospel? Why not imitate apostolic simplicity and zeal, instead of taking so much pains to write a sermon on such an occasion as that of sprinkling three infants? Among that mingled throng were there none hungering for the bread of life? None who, under the simple eloquence of a Peter, and the power of the Holy Spirit, would have been 'pricked in the heart,' and 'received the word'? None who would have gone forth like those of old, and like the Kares of our day, to preach Christ to their own countrymen?

Mod. What is the matter, then? Does he not preach the truth?

Deacon Allthings. That he is; I rejoice to say it. We are all 'witnesses, and God also, how holy, and justly, and blamelessly,' he has behaved himself among us.

Mod. What is the matter, then? Does he not preach the truth?

Deacon A. He does, very fully and clearly. He has 'kept back nothing that was profitable' to us. He has not 'shunned to declare unto us the whole council of God.'

Mod. Has he been deficient in private labors?

Deacon A. Not at all. He has not only taught us 'publicly,' but 'from house to house.' He has been 'instant in season, out of season.'

Mod. Well, then, is he a cold, unfeeling preacher?

Deacon A. Far from it. It can truly be said of him, he has 'ceased not to warn every one, night and day, with tears.'

Mod. Do tell us, then, Deacon Allthings, why you wish to get rid of him.

Deacon A. Why sir, Mr. Goodman is a pious, worthy minister; he is very faithful, and I love him much; but it somehow happens that he is not popular. He fails, as a body may say, in 'fancy work.' Ours is a growing place; and we think it important to have a *smarter* man—a man who will draw in more of the young people and the men of influence. We must have a man who is good at 'fancy work.' So all our leading men think—'squire Mittimus and Dr. Bolus, and Mr. Yardstick, the rich merchant, and Judge Mandamus; and, to speak plainly—I think so too.'

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Mr. Fairspeech, a rich merchant, and a particular friend of mine, lately moved into your city.

Soon after his settlement there, I had a conversation with him, the substance of which I will give you.

Self. Well, brother Fairspeech, which of the churches do you think of joining? I have been told there are several new churches—formed with special reference to the wants of the city—with reference particularly to the multitudes who neglect public worship. I hope you will join one of them, especially as they are feeble, and greatly need accessions of the right kind.

Mr. Fairspeech. Why, as to joining one of those churches, Friend Oldfellow, I have my doubts. It is one of their leading objects, I understand, to operate on the poor and ignorant. And such 'plain work,' you know, almost any body can do. Such plain men as Harlan Page can do it quite as well as I. But in the older congregations, especially those made up chiefly of the rich and fashionable, there is a great deal of 'fancy work' to be done, of which most men would be wholly incapable. An influence is to be exerted over the higher classes—an influence of a very peculiar kind. For this—between ourselves—I consider myself admirably fitted. I think I shall go into one of the older churches, and do 'fancy work.'

By the way, my friend Fairspeech told me that he knew a very accomplished and a very pious lady in one of the churches, who utterly refuses to become a Tract Visitor. There are plain people enough, she says, to do such 'plain work.'

Says another, "Industry and frugality are Christian duties." True, both: "Diligent in business; fervent in spirit, serving the Lord," is a divine precept. Also, "Gather up the fragments, that nothing be lost." Now, how can an idle or wasteful man be a Christian? Admit that he cannot; neither can he be, whose own dear self is the centre of his attraction and the circumference of his vision, the beginning and end of all his actions. When frugality continues to give for an acknowledged good object as little as possible, it becomes another name for covetousness. When the well-known maxims of a selfish, covetous world are used to ward off the attacks of charity, as Christians ought to use scripture to repel the temptations of the devil, look out for the love of money. Expect nothing from such a man, only when "shame will not allow him to refuse," and then look for his finger-prints on the little which he does give.

Says a third, who has already accumulated a large fortune, "I am anxious only to have enough for sickness and old age." How does such a one differ from the unconverted world? Our Divine Master pronounced it to be characteristic of the pagan and ungodly world, to care for the provision of their temporal wants as solicitously as if no heavenly Father cared for them. But he said to his disciples, "Seek ye first the kingdom of heaven and its righteousness, and all these things shall be added unto you." What say you now, brother—on what are you depending for future support? If the conduct of the heathen proves that they have no God, because they are anxious to know what they shall eat or drink in coming years, how does your conduct prove more? If you have a god, what is it? Most surely that in which you trust. Will not your heavenly Father live as long as you? Remember him who said, "Soul, thou hast much goods laid up for many years."

When we read this, we at once thought of apostolic times, and particularly of the day when "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadoccia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," all heard in their own tongues the wonderful works of God. Some things reminded us of that memorable day by resemblance, others by contrast. The meetings on both occasions were for a similar purpose, and were attended by people of a variety of nations and languages. On one occasion the preaching was impromptu, on the other it was written. On one occasion the power of the Holy Spirit brought the people together, on the other a 'special invitation.'

One the preacher said, 'Repent and be baptized every one of you,' on the other, he delivered also his 'first sermon,' a 'written sermon, on the duties of parents to their baptized children, and the advantages of the rite to children.' On one, the people 'listened attentively,' on the other cried out, 'Men and brethren, what shall we do?' On one, the person and offices of Christ were set forth, on the other, 'duties' and

'advantages.'

The result was, that on one occasion, 'they that gladly received his word were baptized; and the same day were added unto them about three thousand souls,' on the other, the preacher baptized (as he says) 'our two children and Mr. Ladd's infant.'

We are of opinion that it will take several more such reasons to make infant sprinkling go down among the Greeks. They may be induced to witness the ceremony by 'special invitation,' as we would a Roman Catholic parade, on a Saint's day. Why not preach to them the gospel? Why not imitate apostolic simplicity and zeal, instead of taking so much pains to write a sermon on such an occasion as that of sprinkling three infants?

Among that mingled throng were there none hungering for the bread of life? None who, under the simple eloquence of a Peter, and the power of the Holy Spirit, would have been 'pricked in the heart,' and 'received the word'? None who would have gone forth like those of old, and like the Kares of our day, to preach Christ to their own countrymen?

But the last plea of covetousness which we shall notice is—amassing wealth, to do good with it at a future day. Such persons never have enough to begin with. Their plans and projects are either too large for their present means, or the object which they most approve is not yet presented. Or perhaps they prefer bequeathing a large estate to the cause of benevolence at their decease. Can it be said that such a man devotes his estate to God? He surrenders it to death, when he could no longer maintain the siege.

Death is the donor. And an appropriate inscription on his monumental marble would be, "The triumph of death over avarice."

The ruling passion is strong in death. God assigns the lover of money his portion with the vilest transgressors. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extorters, shall inherit the kingdom of God. For this ye know, that no whoremonger, nor unclean person, nor coetous man, who is an idolater, hath any inheritance in the kingdom of Christ or of God."

A. S.

From the New Haven Record.

The author of the following communication is well known to us as one of the most benevolent men, faithfully devoted to the welfare of the unfortunate class for whom his institution is designed. Several cases of most decided and happy success are known to us as the result of his endeavors.

B. SROW, Chairman,

Boston, March 1, 1839.

From the Baptist Record.

The author of the following communication is well known to us as one of the most benevolent men, faithfully devoted to the welfare of the unfortunate class for whom his institution is designed. Several cases of most decided and happy success are known to us as the result of his endeavors.

INSTITUTION FOR THE CURE OF IMPEDIMENTS OF SPEECH.

CORNER OF RACE AND THIRTEENTH STREETS,

PHILADELPHIA.

Stammering is a disease peculiar to itself, protracted as it is. To facilitate relief, every thing tending to excite the nervous system must be avoided. Particular regard should be paid to diet, physical exercise, &c. For the greatest number afflicted with this distressing disease, are those in humble life, residing at a distance from the city. These, were it not for their limited means, would gladly avail themselves of the benefits of this institution. Numerous letters have been received from this class, expressing the deepest anxiety on this subject, stating their inability to remain in the city a sufficient time for relief. To meet this difficulty, and place results so desirable within the reach of every one, a more simple and frugal mode of living has been adopted, comporting both with the limited means and the nervous diseased state of the patient. A table of the most wholesome and simple fare is spread, excluding all luxuries, substituting pure water for all other drinks. This reduces the usual expenses of the table more than one half, nor is economy all. What tends more surely and speedily to increase vigor and clearness of intellect than this regimen? Perfect self-command must be attained, then, where no organic defect exists, with the rules of the system, the organs of speech will soon move with ease and fluency. Few, if any, I believe, who have suffered much from this grievous malady, are unwilling to place themselves under the most rigid rules of temperance and self-denial, for the sake of pure speech. And where this disposition is manifest with humble reliance on Divine aid, no one need despair of complete success. I speak thus confidently from the most gratifying success, which has attended my efforts in relieving the afflicted, for the last two years. Instruction will continue to be imparted gratuitously to all in indigent circumstances. Voluntary contributions and the amount received from those able to remunerate for benefits received, will be sacredly and exclusively devoted to the cause of the afflicted. For those gratuitous services I have been amply rewarded, confidence has been restored, gratitude expressed. What can be more joyous to every heart of sympathy than to behold light arising in darkness, to witness the once gloomy visage lighted up with pleasing animation as the tongue is made to glide smoothly, and the mind elevated.

Persons afflicted living at a distance should always write previously to visiting the institution, mentioning their age, length of time afflicted, occupation, &c.

Further particulars are contained in a circular, recently published, and will be sent to any individual requesting it. Also numerous references, testimonials of cures, &c.

For admission, testimonials of good moral character will be required.

For periodicals, friendly to the afflicted will please insert the above.

DAVID F. NEWTON.

Philadelphia, Feb. 1839.

We have been requested to publish the following letter. Our readers probably have all heard of Lemuel Haynes.

HARTFORD, March 2, 1839.

To W. B. Haynes.

DEAR SIR—There are few persons, whom I recollect with more pleasure than your honored father, Rev. Lemuel Haynes, by his consecrating prayer and in his pulpit, that I was introduced to the sacred office which I bear. It may truly be said of him, that he was one of the most remarkable men of the age, and his history furnishes a practical illustration of the high respectability and eminent usefulness, to which a person of ardent piety, and desirous of doing good, may attain by his own persevering efforts. His justly celebrated sermon against Ballou, in which he proves Satan, in the garden of Eden, to have been the first Universalist preacher, will long be remembered.

The discourse was now resumed, and continued for a considerable time, the two men still kneeling in the aisle. At length, pausing in his sermon, and addressing himself to the congregation, with such gesticulation and in such a voice as manifested clearly that he was in earnest, he said,—"I am determined to break up this coming late to church. I won't have it. If you don't come in season, you shan't come at all. If a man comes in next Sunday after I begin my sermon, he shall go out again, if I have to put him out by main strength. You can come early just as well as late, and you shall." Here he qualified his remarks a little by saying he wished not to be understood as referring to strangers at all—he did not intend them. Then turning to the men in the aisle, he said, "You may take your seat now, if you will come to church in good season hereafter." They returned to their seats, and he again resumed his discourse and completed it without further interruption.

Reader, this narration is substantial truth. In what church do you think the scene occurred? You will anticipate me in saying, it was a church of the Roman Catholics.

From the Christian Watchman.

CHRISTIAN REVIEW.

The Committee have the pleasure of announcing to all concerned, that arrangements have been made by which they are encouraged to continue the publication of the Christian Review. It will be conducted by the Rev. Professor Sears, as Editor, and be published, as heretofore, by Messrs. Gould, Kendall & Lincoln.

At no time since the commencement of the work, have the avails of the subscription list been equal, by several hundred dollars, to the actual expense, and every year the deficiency has been supplied by special subscriptions solicited for the purpose. For the deficiency accruing on the last volume, two members of the Committee became personally responsible, and, as they cannot beg for themselves, they will probably abide in silence the consequences. Nor is the subscription list at present, though increasing, sufficiently large to defray the expense of publication; and in order to proceed another year, the same individuals have found it necessary to provide, by personal guaranty, for probable exigencies.

The Committee would therefore respectfully and earnestly request the friends of the Review, in all parts of the country, to use their efforts to extend its circulation, and thus, not only enlarge

the sphere of its usefulness, but contribute to

place it on such a foundation that hereafter it may be sustained without pressing disproportionateness on a few who are ill able to endure the burden.

To all such as have come forward in the spirit of intelligence and kindness, to aid the Committee in their expensive enterprise, they would cordially tender their grateful acknowledgments.

Let the assurances of friendliness which others have kindly proffered, only assume a practical form, and the perpetuity of the work will be insured.

For the Committee,

B. SROW, Chairman,

Boston, March 1, 1839.

From the Baptist Record.

The author of the following communication is well known to us as one of the most benevolent men, faithfully devoted to the welfare of

THE CHRISTIAN SECRETARY.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 8, 1839.

OUR OWN AFFAIRS.

One paper more will complete the year since the publication of the Secretary was re-commenced. In view of this fact, we beg leave once more to request those subscribers and agents who have not yet paid for the volume, to remit us the amount due, by the time they receive the fifty-second number, in order that the contract between us and them may be fulfilled on their part as soon as ours. Upon the issuing of next week's paper, several hundred dollars will remain our due, in sums varying from fifty cents to fifty dollars—and yet we shall have paid up nearly in full for all the expense of the year's publication, which will leave quite a deficiency in our pocket.

In hopes, however, that this discrepancy (as we will call it,) may soon be reconciled, and at the earnest solicitation of many friends, who say that the paper must not stop, we have concluded to commence another year. Thus far, the additions to our list have about equalled the discontinuances, so that the number of subscribers remains about the same as for a few months past. It ought to be very materially increased, and we have some reason to hope it may be. We hope to make such arrangements for the editorial department, as shall be satisfactory, and we anticipate (with how much reason the event will show,) a more liberal support than the paper has yet received. All new subscribers, unless sent in a bundle to a responsible agent, will be expected to remit payment in advance. We are convinced that this will be found not only the safest, but the most equitable system to all.

ORDINATIONS.

Brother AMBLER EDSON, a late graduate of Hamilton Literary Institution, was ordained pastor of the Baptist church in Plymouth, Vt., on Thursday, Feb. 27. Sermon by Br. E. Hutchinson, of East Windsor, Vt.

On the same day, at Ellington, N. H., Br. J. MILLER COHORN, was ordained as an Evangelist, by request of the Baptist church in that place.

On the 16th ult., Brother THOMAS MURRAY was ordained as an Evangelist, in Hodgdon, Me. Sermon by Brother O. B. Walker. An interesting state of things exists with the church in Hodgdon, after a long state of coldness and dullness. Brother Murray, on the Sabbath following his ordination, baptized five converts, and others were coming forward. We learn these facts from a communication in Zion's Advocate.

On the 12th ult., at the Lower Northampton church, Va., Br. Wm. A. C. DIX, was ordained to the work of the ministry.

ORDINATION AT WESTFIELD.

Rev. CHARLES VAN LOON, of the First Baptist Church in Albany, was ordained pastor over the Central Baptist Church in Westfield, Mass., on Wednesday the 27th of February, by an Ecclesiastical Council convened for that purpose in that place. Order of exercises as follows: The divine blessing invoked on the deliberations of the Council, by Rev. Mr. Batten of the Methodist church. A public examination of candidate, relative to Christian experience, ministerial call, and views of scripture doctrine. Invocation on ordination services, by Rev. Mr. Davis, of the Congregational church. Rev. J. Highy read appropriate passages of Scripture; Prayer before sermon, by Rev. Mr. Root; Sermon by Rev. J. L. Dodge, first church Albany; Ordaining Prayer, bro. Doolittle; Charge, bro. Dodge; Right hand of fellowship, bro. Highy; Address to Congregation, bro. Bachelor; Concluding Prayer, Rev. Mr. Clark, of the Congregational church Stockbridge; Benediction by the Candidate. Notwithstanding the extremely bad travelling, the house was well filled, and the audience appeared much interested during the protracted services of four and a half hours. May I not, through the Secretary entreat of my brethren in the ministry to study brevity in the several parts assigned them on such public occasions. It seems sometimes as though brethren were determined to say all they can think of.

H. D. DOOLITTLE, Clerk of Council.

BOARD OF FOREIGN MISSIONS.—By the Magazine for March, we receive the very gratifying intelligence, that the receipts of the Board from January 1, to February 1, amounted to \$10,386 52. Of this, however, five thousand dollars was from the American and Foreign Bible Society, and it will probably be some time before another such sum can be expected from that quarter. Of the remaining \$5,386, we perceive, only \$41.67 was received from Connecticut, the whole of which came from Fairfield and Tolland Counties. We hope to see Connecticut better represented in future accounts of "moneys received."

NEW CHURCHES.—A Baptist church (being the first in the place) was organized at Woodstock, Vt., on the 12th ult. The public services on the occasion, were held in the Congregational meeting-house, which was kindly offered for the purpose. The church consists of about thirty members, including those who have expressed themselves ready to unite immediately, and a number more are expecting soon to follow their Lord in the ordinance of baptism, and to cast in their lot with this little band.

A Baptist church of nineteen members was constituted in Amity, Me., on the 15th ult., and brother Edmund Watson on the same day recognized as their pastor.

HAMILTON INSTITUTION.—We have received the Catalogue of the Hamilton Literary and Theological Institution for 1838-9. The whole number of students in the different departments at present is 120.—We perceive that quite a number have left the Institution since the publication of the last Catalogue: and in a note, it is stated "for the information of the churches, that of this number more than three-fourths have been obliged to leave for the want of funds to meet their necessary expenses."

A letter from Vernon Centre, N. Y., published in the New York Baptist Register, states that forty-seven have been baptized in that place the last three Sabbaths, and others were expected the next Sabbath.

BRANDON, VT.—The Vermont Telegraph mentions that a precious revival is now in progress in Brandon. Numbers have already turned to the Lord, and the good work is going on.

"Navigation is now open, and our steamboats are plying regularly between this city and New York, leaving here at 2 o'clock, P. M.

WAR IN INDIA.—The last arrival from England brings intelligence, that official information has been received of the declaration of war by the Burmese government against the British possessions in India. Papers from Maulman and Calcutta, state that the persecutions against the Burmese Christians were increasing. A war there at this time, we fear, would prove exceedingly calamitous to the churches and missions, and we cannot but hope and pray that serious hostilities may be averted. The event, however, we leave in the hand of a wise Providence. Let the Burmese church be especially remembered in our prayers.

NEW ORLEANS.—The following interesting letter from Brother Maclay, we copy from the Philadelphia Baptist Record. There is no city in the Union, which stands in greater need of prayer, labor, and boldness in the cause of God, than the city of New Orleans, for there is no other place where His laws are so openly violated, the Sabbath desecrated, and vice and wickedness carry so bold a front, as there. May the prospect anticipated by Brother Maclay be speedily realized.

Extract of a letter from brother A. Maclay, Agent of the A. and F. B. Society.

NEW ORLEANS, Jan. 31, 1839.

I arrived here on the 6th instant, and have been diligently engaged since, in endeavoring to promote the interests of the kingdom of our Lord, in this great and important City. I have visited all the Baptists that I could hear of in this City and vicinity. We found a Baptist Church in the City of La Fayette, which adjoins this City, though under a separate Corporation, with very favorable prospects of becoming a burning and shining light, holding forth the word of life. There are two Baptist ministers connected with this Church, Rev. P. W. Robert, from South Carolina; though he has resided in this State, I believe eighteen years; and Rev. Mr. Foster, from Kentucky. They are both good men; they are exerting a good influence in a plain, straightforward, unobtrusive way. They hold meetings three times every Lord's day, in the City of La Fayette, and twice during the week; and in the City of New Orleans, they have a meeting twice every Lord's day, and once during the week. They have met with some opposition, particularly at La Fayette; but they have lived it down, and now the cause is placed on such a footing, in the eyes of the community, that they are treated with kindness and respect.

In the centre of this great City, a Baptist church ought to be immediately formed; there are a sufficient number of Baptist brethren and sisters in good standing to make a commencement; and they ardently wish that it should be accomplished; and it will undoubtedly take place at no distant day. They now meet for worship on Lord's day, and also once or twice during the week. All are prepared except perhaps one, to go into regular organization, and he will, I hope, soon yield to the general conviction of the propriety of this measure, which appears so necessary to efficient effort in the cause of Christ. Rev. R. Fuller, of Beaufort, South Carolina, will help in the cause for a few weeks, and will be accompanied with one or two ministering brethren from South Carolina; and will continue the effort already begun to revive the cause of Christ in New Orleans.

CONGRESS.

The twenty-fifth Congress finished its labors about 2 o'clock on Monday morning last, having set *all day Sunday*, and in fact, having worked harder on that day, perhaps, than any other day in the whole session. Who can wonder if the nation should be visited with sore judgments, when our rulers and representatives are guilty of such profanation?

The following is a brief abstract of all business of importance transacted during the week.

Tuesday Feb. 26.—The President's Message relative to the boundary difficulties was read in both Houses. It does not approve of the rash proceedings of Governor Fairfield, and recommends to Maine to withdraw and disband her forces. The President says, however, that Great Britain has no title to jurisdiction in the territory in dispute, and he does not think she will persist in asserting it. But should the authorities of New Brunswick persist in their aggressions, and in asserting and maintaining jurisdiction over the territory, he will deem it the duty of the Executive to repel the invasion. He refuses to comply with the demand of Gov. Fairfield for aid from the United States under the present circumstances; but, to obviate the necessity of calling an extra session of Congress, he recommends it to Congress to make proper provision for any contingency.

Mr. Thompson, of S. C., first spoke and eulogized the message in the warmest terms. He gave his qualified approbation to the whole course of the Administration on this subject. Mr. Evans, of Maine, followed. He expressed himself as being pleased with the assertion by the President that, in case the aggression should be persisted in, he would aid Maine. He maintained that Maine was now entitled to the support of the General Government. All hopes of adjustment through negotiation would be found delusive.

Rev. Mr. Root; Sermon by Rev. J. L. Dodge, first church Albany; Ordaining Prayer, bro. Doolittle; Charge, bro. Dodge; Right hand of fellowship, bro. Highy; Address to Congregation, bro. Bachelor; Concluding Prayer, Rev. Mr. Clark, of the Congregational church Stockbridge; Benediction by the Candidate.

Notwithstanding the extremely bad travelling, the house was well filled, and the audience appeared much interested during the protracted services of four and a half hours. May I not, through the Secretary entreat of my brethren in the ministry to study brevity in the several parts assigned them on such public occasions. It seems sometimes as though brethren were determined to say all they can think of.

H. D. DOOLITTLE, Clerk of Council.

throughout was quite belligerent in its character.—On Sunday, the bill was amended by striking out the section providing for the enlistment of 10,000 regular troops, and inserting in its stead a provision authorizing the President to call out *50,000 volunteers and militia*—appropriating ten millions of dollars, and authorizing him to place a naval armament on the Western Lakes in case of an invasion. In this form the bill passed—only six in the House voting against it, and in the Senate it passed *unanimously*.

We sincerely hope that our government will keep cool in this matter, and "do nothing rashly." A spark has been kindled, which a slight breath may blow into a flame, and whatever may be said of the comparative advantage which either country might gain by rushing into a war at this time, it is certain that the calamities which would ensue to both, would be far, very far beyond all comparison with the value of the small portion of territory in dispute. We cannot believe that England and the United States will be mad enough to embroil themselves in such a contest for such a cause. Let us hope and pray that wisdom from above may be given to all in authority, to whose judgment we have committed our destinies as a nation.

THE BORDER TROUBLES.—Things on the border remain pretty much *in statu quo*. One thousand more of the Maine militia have been called into service, and the troops are stationed at different points within the disputed territory, prepared to repel any further aggressions. Gen. Scott has gone with the recom-mendatory protocol of Mr. Forsyth and Mr. Fox, but the eastern papers seem to think that Maine will not listen to it. The Nova Scotia and New Brunswick papers are quite belligerent in their tone, and display considerable indignation at the proceedings of Maine. Sir John Harvey is said to be a determined man, and one who will not back out, if he can help it.

A line of videttes is established from Augusta to the nearest encampment, each man having about 5 or 6 miles distance, and each one has a horn to arouse the man at the next station, in season to mount and be ready to start. No man is allowed to be out of bugle call for a moment.

Governor Fairfield has written to President Van Buren, that the forces of Maine will not leave the ground without accomplishing their object, unless compelled to do so by a superior force. This was written, however, before receiving the recommendations of Mr. Forsyth and Mr. Fox.

The territory in dispute, contains about 10,700 square miles, being about 3,000 square miles larger than the whole State of Massachusetts.

It is estimated in the Maine papers that the timber cut down and destroyed by trespassers on the public lands, has amounted to a million and a half of dollars annually, for fifteen years past.

JAMAICA.

EXTRACTS FROM LETTERS OF BAPTIST MISSIONARIES.

Respecting the working of the people as free laborers, they have manifested every disposition in this parish. On every property connected with my church they turned out on Monday, the 6th August, and continued to labor until forbidden by their employers because they would not accede to their terms, which would have made their condition worse than when the people were apprentices. At the present, all are at work and working well, but from the determination manifested by some of the attorneys and managers to thwart and embarrass the new system, as much as possible, I fear that on the first of November they will attempt to raise new difficulties. The terms in this parish are generally one and eight pence per diem for cleaning 300 cane roots, or working nine hours; house and grounds and medical attendance free of charge. Servants, \$4, 10⁴, 12⁴, 14⁴, and 16⁴ per annum, according to age and abilities. Trader from 16⁴ to 25⁴ per annum and house and grounds. Head people from 18 to 39⁴ per annum. On one estate, about one mile distant from this place, the people agreed to work by job, to clean canes at 20⁴ per acre; dig cane holes at 16 dollars per acre; and the manager has frequently told me that the people are working in the best possible manner. Whereas during the apprenticeship he could never turn out 20 in the cane piece, they now turn out 40 upon an average. During the apprenticeship system he could never get more than five acres cleared per week; now, they clean 14 and 15 in the four days. He assures me that he will increase the present crop 25 lhd., and double last year's crop in 1840. In Westmoreland the people are generally working for 2¹/₂ 6d per diem, but they pay back 10⁴ per diem, 1st gang: 7¹/₂ the 2nd gang; and 5d the 3rd gang, for house and grounds, so that husband, wife and children pay rent for their house (as they call it) and provision grounds. The head and cry raised against the people has been most malicious and base and undeserved. All will be well if the masters do not give too much opposition and if they will manage fairly. On every estate where there is a good manager every thing is prospering.

(Signed) THOMAS BURCHELL.

Mount Carey, Parish of St James, { Oct. 29, 1838.

I shall be ready to furnish you with facts of the good working of freedom, where the people have been fairly treated. But in some cases they have been offered 1¹/₂ 3d per day, and required to pay 13⁴ per week for rent of house and grounds. I have the case of a member of my church before me where 9¹/₂ was charged for rent of house, CHAPEL and ground, from 1st of August to the middle of October, and for this amount he was sued, with costs 2¹/₂ 6d, and 3d 4d for fees, but the owner was, I suppose, afraid to meet the magistrates that happened to be on the bench, and was non-suited; but the poor man is liable to a similar summons any day. My new township is progressing. I intend here as soon as I conveniently can. I bought 67 acres of land at 5¹/₂ per acre, of which I reserve for missionary purposes 13 acres. The rest is divided into lots of about two acres, and has met with a ready sale. Mr. T. I am ashamed of and have been for a long time. If what I hear be correct, he has been the principal person to influence the editors of the Morning Journal to pursue so different a course to that which they pursued while they were the conductors of the good old Watchman. A Christian! a Bible society agent! so far to forget his character as to advocate principles so contrary to the maxim of Christ,—to do to others as we wish others to do to us. Good man, I wish he had better views.—But great is the truth, and it must prevail. Friends may desert. Foes may for a time suppress the truth, but at length it will flow forth in all its native purity and display itself in all its glorious beauty. The die is cast, slavery must cease, and freedom universally prevail.

(Signed) WALTER DENTY.

Bethelphi, St. James', { Oct. 29, 1838.

I wish you could have been here in August, the season of joy, the goal we had long pressed forward to reach. What makes it more delightful, God appears to have answered our prayers and blessed the change to the spiritual good of the people. The congregations on this side are wonderfully increased; people appear to be more anxious about their souls; I have received upwards of 400 new inquiries since the first of August; have a goodly number of candidates for baptism; sold a great number of Bibles, &c., have received £1,000 subscriptions, besides £300 in June. God I think is blessing us; and it becomes us to pray for greater showers of blessings. I have now a young man, a member of brother Hutchinson's church, as schoolmaster. He came here a few weeks since and is of great use in reading sermons, &c., and I think from his piety and zeal will prove a blessing.

(Signed) JOHN CLARK.

Brown's Town, St. Ann's, { Oct. 30, 1838.

As to the working of the free system, I can only say that the people are working in every instance in which they could reasonably be expected to do so.—The greater part are working at 1¹/₂ 3d per day, house

and grounds free, or at job work, when they commonly earn from 2¹/₂ 6d to 3¹/₂ 4d per day of 8 or 9 hours; but I will tell you more on all the foregoing subjects when I see you.

(Signed) THOMAS T. ABBOTT.

St. Ann's Bay, Nov. 6, 1838.

Every where the people are willing and anxious to work for moderate wages, say 2¹/₂ 6d per day, out of which they pay back 10⁴ per day for house and grounds, leaving only 1¹/₂ 3d out of which they have to provide clothing, education for their children, doctor for their families, and those little extra comforts for which their improved condition naturally leads them to expect. In most places this sum has been agreed to, but in a few it has been refused. The people have, however, suffered dreadfully from a systematic course of vexatious oppression on the part of their masters. Victims have been selected and discharged from the properties; their stock carried to the pound; their wages withheld on the slightest occasions, and when they have summoned their masters, a plea has been urged in defence, that they were not ordered to do the work, and this, weak and dishonest as it was, has been admitted by a corrupt magistrate as valid, and the people thus deprived of their earnings, as well as charged with the cost of the suit. Much remains to be done. A responsible magistrate must be appointed as sole arbitrators between master and servants, and equal laws enacted for all classes.

I heard yesterday that on two estates the people had on November the first, been requested to sign their bonds to a paper binding themselves for 12 months, to work for 1¹/₂ 3d per day, out of which they were to pay 1¹/₂ 3d for house and grounds, leaving only 5d a day for their labor. This was too bad and consequently repudiated by the people.

(Signed) SAMUEL OUGHTON.

Seneca, Hanover, { Nov. 6, 1838.

Saturday was a very unfavorable day on account of the heavy rains, but we had more than 2000 people, including Sabbath School children at the laying of the foundation stone of the enlargement to our chapel.—Brethren Knibb, Abbott, and Dexter, with bro. Hornby, Wesleyan Missionary, were present. The service was an interesting one, and on the following Sabbath I baptized 55 persons. Brother Abbott spent the Sabbath with us, and also brother Dexter, who was detained by the heavy rain. On the whole this was a profitable day.

(Signed) JOHN CLARK.

Brown's Town, St. Ann's, { Nov. 6, 1838.

Saturday evening last, by Rev. Charles Van Loon, of Westfield, Mr. Alton Hubbard, to Miss Submit L. Norton, of the same place.

At East Haddam, Mr. Asa Shailer, to Miss Lucia A. daughter of Capt. David Shailer.

SUNFLOWER SEGARS.—A Mr. Goodman, of Marietta, Lancaster county, Pa., has taken out a patent for a new kind of segars made from the leaf of the sunflower. They are said to possess a pectoral virtue, in coughs, colds, asthma, &c., and are pronounced regular life-preservers. The Lancaster Intelligencer says that a good many other inventions may fail, but the proprietors of this one have no objection whatever to see

THE CHRISTIAN SECRETARY.

POETRY.

From the Gift for 1839.

FLOWER UPON THE GREEN HILL SIDE.

BY MISS H. F. GOULD.

"Flower upon the green hill side,
Thou, to shun the threatening blast,
In the grass thy head dost hide,
By the tempest overpast.
Then to greet the azure skies,
And to feel the soothng sun,
Brighter, sweeter thou dost rise;
Tell me, flower, how this is done?"

"I will tell thee, as thy friend,
Artless, timid, whispering low;
To the blast 'tis good to bend;
He who made me taught me so!
While his teaching I obey,
I but fall to rise and stand
Brighter for the stormy day,
Leaning on his viewless hand."

"When to Him I've lowly bowed,
He with freshness fills my cup
From the angry, scowling cloud;
Then he gently lifts me up.
So I fall, and so I rise;
In the dark and sunny hour,
Minding Him who rules the skies!
He's my God, and I'm His flower!"

MISCELLANEOUS.

WM. PENN AND THE SMOKER.

There was among the early settlers of Pennsylvania, a member of the Society of Friends who was addicted to the useless and injurious habit of smoking tobacco. On a certain occasion, as he was sitting in front of his domicil, puffing out, on the pure evening breeze, the impure fumes of the weed, he espied the venerable governor of Pennsylvania moving through the gathering shades towards him, in a placid and dignified manner. Moved by a certain feeling, the smoker thrust his pipe under the bench on which he was sitting, for often and long had his ruling transgression been reproved by the good William Penn. But the action was performed at too late a moment. No sooner had the governor stepped opposite his brother, than he again commenced a reproof. Then ensued apologies on the part of the offender.

"Why," said he to his ruler, "I am only a temperate smoker."

"Indeed," replied Penn, "what dost thou call temperance in smoking?"

"Why I smoke no more than does me good."

"Well, how much is that? Let us test thy words by thy practice. How many times dost thou smoke in a day? Come, begin with this morning. How soon didst thou commence the indulgence of thy filthy habit?"

"Truly, I—I—filled my pipe as soon as I was out of bed; for thee knows that was calculated to—"

"Now, I know nothing about it. But go on."

"So I smoked as often as possible, until breakfast time, to give me an appetite for my breakfast."

"Aye, and didst thou not smoke after thy morning's meal?"

"O yes, I smoked then, to be sure, lest my food should hurt."

"And during the forenoon?"

"Certainly. I always smoke at 11 o'clock."

"Before dinner?"

"Yea, I need it then, if ever."

"And after dinner, too?"

"Most certainly. Who among all the temperate smokers in all the colony ever heard of omitting the pipe after dinner?"

"And how passed the afternoon?"

"Why, I invariably take a slight whiff at 4 o'clock."

"Don't thee try it before supper?"

"Indeed I do. Wouldst thou have me omit it then, after the toils and fatigues of day, to regulate my taste for food?"

"And dost thou ever smoke after supper?"

"O I always smoke till bed-time."

"Well, well," continued the governor, smoothing down from his venerable countenance an involuntary smile, "this is thy *temperate* smoking, is it?"

"Yea."

"What dost thou call *temperate* smoking?"

"When one smokes with two pipes in his mouth!!!"

The rebuke of the governor is not given, but it may very readily be conceived. "This," said Dr. R., "is temperate drinking carried to its ultimate. He is an intemperate drinker who drinks with two glasses to his mouth. Let us hear no more of such insults to common sense." —Speech of Dr. D. M. Reese.

THE FOUR P'S, ESSENTIAL TO SUCCESS IN SUNDAY SCHOOL TEACHING.

From the Prefatory Address to the Rules and Regulations of the Southwark (London) Sunday School Society.—By Rev. James Sherman, of Surrey Chapel.

Allow me, dear friends, to remind you of the four P's, to which I have heretofore directed your attention, as so intimately associated with your success in teaching—*Piety, Prayer, Punctuality, and Perseverance*. O that they may be incorporated in all your habits, and form your character for life! The first of these is

Piety—How cold and dull are your instructions without it! How inexpressibly awful the condemnation of those who put the cup of salvation to the lips of others, and refuse to taste it themselves! He who instructs children in the way to Heaven, should

"Allure to brighter worlds, and lead the way."

He whose work is to enkindle divine love in other minds, has need keep the fire burning on his own altar! O recollect that it is not unimportant, but essential to your own salvation. "Except ye repent, ye shall all likewise perish." "Ye must be born again." The second is

Prayer—for your own soul, that it may be watered by divine influence, and grow up into the likeness of Jesus Christ—for those gifts of grace from the fulness of Christ, which will qualify you to be an eminent, zealous, and successful teacher—for wisdom to know the mind of

Christ in his word, that you may communicate it in simplicity and plainness to the children—and for a heart full of love to all your fellow teachers, to conform you to the lowly example and amiable spirit of the first of teachers and best of masters. Such a spirit of prayer will insensibly do wonders.

Emptied of dependence on yourself, and going to your work relying on the grace and strength of Christ, the children will perceive that you are in earnest with them, and are you are aware, will catch the same spirit and feeling, and rejoice your heart with evident tokens of the divine unction resting on your addresses. O, love your closest. If you can say with David, "my soul followeth hard after thee," it shall be your privilege also to add, "thy right hand upholds me."

Punctuality—As the children will generally be what their teacher is, you will see the importance of endeavoring to be regular in your attendance, and punctual to your time. I am aware that some situations in which the teachers are placed, do not allow them to carry out the sincere desires of their hearts in this respect; but it is not generally of such that superintendents have reason to complain, but those who, from indolence, love of dress, and irregular habits at home, contract habits of irregularity at school. A teacher, however, of devout mind, and anxious for the welfare of his children, will not suffer himself to be detained from them by trifles. To all that would hinder him, he would reply, as Nehemiah to his tempters, "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it, and come down to you?" Regard, also, as very important, the fourth, which is

Perseverance.—Of many teachers we may say, as Paul said of the Galatians, "ye did run well; who did hinder you?" For a while they labored in the schools, rejoiced in their children, and saw prosperity attend their efforts; but the world, or selfishness, or indifference, drew them aside, and they abandoned that which was a source of comfort and usefulness. Dear friends, be not discouraged if you do not immediately see the fruit of your labor. "The husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and latter rain. Be ye also patient—establish your hearts, for the coming of the Lord draweth nigh." When we seek his glory, God generally gives us all and more than we desire. We work not for him at an uncertainty—the seed can never be lost—the "well done" will not be withheld—the testimony of our conscience is a blessed reward. Set, therefore, your heart to the work of endeavoring to save these young souls from death. Let not the scandal which attached to the nobles of Nehemiah's time, be yours; that when all ranks seemed willing to build up the walls of Jerusalem, only "the nobles put not their necks to the work;" but rather listen to the voice of Jesus Christ, your gracious Lord, who loved your souls unto death—who persevered in your salvation till he said, "it is finished," and also now lives to carry on your cause and bring you to glory. "Be thou faithful until death, and I will give thee a crown of life."

Dear friends and fellow helpers, you are your minister's joy. O, may you be his crown of rejoicing in that day, when all who have believed in Christ, and helped others to believe in him, shall celebrate his praises before an assembled universe. There may you present the children you have instructed, as the trophies of his Gospel; and entering into his presence with amazement, that he should ever have employed you, and with gratitude that he ever made you useful, bow down before him, saying, "here am I, Father, and the children which thou hast given me."

RUM WILL OUT.—Dr. Alden of Randolph, in his testimony before the Massachusetts Committee on the License Law, said, "It is difficult to conceal the effects of spirit drinking. Rum will out. You can generally see it; sometimes in the blotch on the face, and sometimes in falsehood. I never knew a man who used rum freely, but was in the habit of telling falsehoods, especially where rum was concerned. I will name an instance: A respectable man, after the retailers had stopped, went to a tavern which had the reputation of selling, and where the post office was kept. I was going in one morning, and met this man, who said to me, 'I thought I would go in and see if I had a letter.' This was at 10 o'clock, and the mail did not arrive till afternoon. Just then a whiff of wind blew his coat aside and displayed the junk bottle."

DISCIPLINE OF MEMORY.—Bishop Parkhurst learned the art of memory from the rules of the great Jewel, and profited so well, that he was able in twenty-eight days, and by devoting no more than one hour each day, to repeat the whole twenty-eight chapters of St. Matthew's gospel, both regularly and in detached parcels.

TURKISH JUSTICE.

Mr. Oscanyan in his late lectures on Constantinople, described the Judiciary proceedings of the Osmanli. Trial by jury is unknown among them, as is also the employment of legal advisers. The aggrieved party complains to a Judge, who orders both parties before him—he listens to the accusation and the defence, examines the witnesses, and decides at once without reference to the statutes. There are written laws in Turkey, but the Judges are often illiterate and proud men, who conceive that it would derogate from their dignity to refer to a law book! These decisions are sometimes too hasty, and frequently unjust.—In illustration of which, Mr. O. related the following incident. The Governor of Constantinople, attended by his suite, was one day passing through the streets, and took a fancy to examine the weights used by a certain baker to weigh his bread. He found them deficient, and cautioned the baker against a repetition of the offence.—Some weeks afterwards the baker was standing in his shop, conversing with a friend, when to his great consternation he saw the Governor coming towards his shop. As he knew that the consequences would be unpleasant, if he again examined his weights, he requested his friend to take charge of his shop for a few minutes; with which request the good man unhesitatingly complied, and the real master of the shop disappeared by the back door. The Governor approached and ordered the weights to be tried—they again proved light, "Rogue, rascal," said the enraged officer, addressing the Osmanli, "did I not give you fair warning some weeks ago? and will you

thus persist in deceiving poor customers?" So saying, he ordered the temporary master of the shop to receive the punishment of the bastinado, which was inflicted on the spot with great severity, in spite of the remonstrance of the poor fellow: his ear was then nailed to the wall of the shop, as a terror to evil doers!

It is customary in Constantinople for the party, which gains the cause before the Judge, to pay all expenses; this being considered the most equitable mode of proceeding, as the loser can ill afford to pay the costs of a lawsuit. On one occasion, an Albanian was brought before a Judge, accused of having stolen a gimlet of the value of ten cents. The Albanian stoutly denied the charge, persisting in his innocence. There was no positive proof of his guilt, notwithstanding which, the Judge was well convinced that the accused stole the gimlet. He therefore administered to him the oath, the last resort in such cases, which the Albanian promptly took, and in the absence of the usual proof, the case was decided in his favor—but the Judge resolving that he should not entirely escape, assessed the costs, upon which the Albanian coolly took the gimlet from his pocket, and held it towards the plaintiff, exclaiming, "here is your gimlet—now pay the costs."

Mother's Monthly Journal,

Edited by Mrs. H. C. CONANT, and published by BENNETT & BRIGHT, Utica, N. Y.

THIS fourth volume of the Journal will be commenced January 1, 1839, and will be conducted on the same general plan, and by the present successful editor.

The work was undertaken, on the part of the publishers, from a conviction of its importance: the same reasons have induced them to continue it without pecuniary advantage to themselves. They now hope the time has come for an effort on the part of its friends to give it a greatly increased subscription list. The religious press—conventions and associations—have given highly encouraging notices of the work. This, with the fact that many enlightened parents, in different sections of the country, have become deeply interested in its prosperity, induces the publishers to expect that at least two thousand new subscribers will be added to the list for volume four. To this end, those who have acted heretofore as agents are requested to continue their services; and in any church where there is no agent, the pastor of such church will greatly oblige the publishers by selecting a mother, who will collect the subscriptions and make the remittances.

From numerous commendatory notices, the following are published:

From the Christian Review, of June, 1838.

"Much as has been said on maternal influence, its importance to morals and religion is still far from being duly appreciated. Not only the history of religious conversions and of extraordinary piety, but a philosophical view of the maternal relations, the magic of a mother's sacred name created by assiduity, by constant fidelity, and not rarely by acts of heroism, nowhere else to be witnessed, and the direct power of her soft influence on the infant mind, clearly show, that to Christian mothers are committed, in subordinate degree, the destinies of the human race. We rejoice in the success that attends the efforts made in the journal above named, [‘Mothers' Monthly Journal,’] to aid this class of individuals in discharging their high and holy trust. We need not say a word in commendation of its general character and literary execution. The light and often brilliant foliage, under which the most solid instruction is interwoven, the cultivated taste, and power of expression, which are here found united with sound moral principles; and the varied form of essay, dialogue, poetry, letters, and notices, must surely render it a welcome visitor to intelligent and pious families. We have been surprised to learn, that in many places, scarcely the existence, much less the merits, of this publication have been known. We wish it were in our power to bespeak for it a wider circulation."

From the New York Baptist Register of Nov. 16, 1838.

"**THE MOTHERS' MONTHLY JOURNAL.**—We never peruse this work without being furnished with some new and profitable thoughts on the moral and intellectual training of children, and the solemn responsibilities of the parental trust. It furnishes a key to unlock many unheeded avenues to domestic pleasure, and invests the well-regulated home with the most precious associations on earth, purifying and elevating in their tendencies on civil society, and leading ultimately to honor and immortality in heaven.—Though bearing the simple appellation of ‘The Mothers' Monthly Journal,’ it is fraught with salutary admonitions and counsels to fathers and children, likewise, and, verily, if it were styled ‘The Family Instructor,’ it would hardly be chargeable with incongruity."

We perceive that it may enjoy a great enlargement of its subscription list for the next volume, which is now only one month from its commencement. The editor's beautiful address, in anticipation of it, is given in the present number. The high commendations which the Journal has everywhere received from the religious press secure it a rank among the first publications of the day, not only for the sound sense, variety, and originality, with which it is distinguished, but then also for its practical reflection, which it is best suited for, as a text-book in Bible Classes and Sabbath Schools.

Robert Turnbull.

Hartford, July 17, 1838.

[From Rev. Jeremiah Chaplin, D. D. late Pres. Waterville College.]

The author's views of the passages on which he comments are those of a sound discriminating mind, are evidently the result of much reading and reflection, and presented in a style distinguished by its neatness and perspicuity.

He seems, besides, to have hit on the proper medium between that conciseness which leaves the mind of the reader unsatisfied, and that prolixity which exhausts his patience and loads his memory with useless lumber.

This is a rare excellence in writings of any kind, and especially in those whose object is to illustrate the word of God.

[From R. E. Pattison, D. D., President of Waterville College.]

I know not that I have ever read so much commentary with so few occasions to dissent from the views of the author. Taking every thing into consideration, I should sooner recommend the Notes to that class of persons for whom they were designed than any other with which I am acquainted.

R. E. Pattison.

Waterville College July, 1838.

[From Rev. Stephen Chaplin, D. D., President of Columbian College, Washington, D. C.]

His explanations in the Introduction are pertinent and valuable; his notes preserve a just medium between the diffuse and the concise. One excellence of Prof. Ripley's is, that he helps the reader where he needs help, and when he does not, lets him go alone. On plain texts, his notes are not obtruded; but on the obscure, they are sound and satisfactory.

In a word, I view the work as possessed of much merit, and well adapted to promote biblical knowledge and the cause of religion, and trust, that a liberal encouragement will be extended by the Christian community.

S. Chaplin.

College Hill, D. C., Aug. 8, 1838.

[From Rev. Luther Crawford, Sec'y Am. Bapt. Home Miss. Society, N. York.]

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